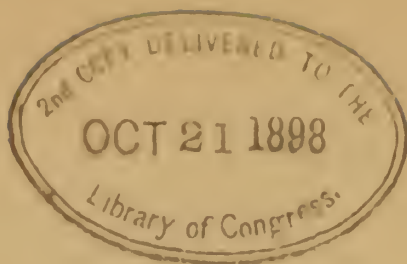


LIFE'S QUESTIONS

ERNEST TEMPLE



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LIFE'S QUESTIONS

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ERNEST TEMPLE

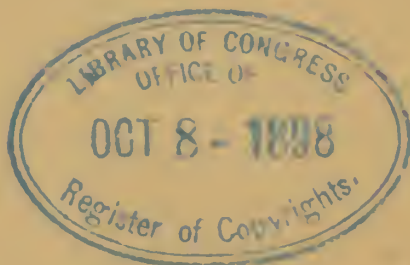
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PREFACE

THERE are many thousands of men and women at the present time whose chief aim in life it is to make other people think and believe as they do. They are deeply convinced that they possess the Truth, and that it is their bounden duty to preach the Truth as they see it. While the motive which prompts this widespread activity is often pure and unselfish, and while the results achieved are often excellent, it is much to be regretted that so few efforts are made to inspire others *to think for themselves*.

At one time it was considered unsafe and even impious to think outside a certain beaten track; but that time has fortunately passed, and the most deeply religious as well as the most philosophical and scientific minds are united to-day in their investigation of the problems of life. They differ in their methods as widely as in their conclusions, but it has been truly said that "Harmony of aim, not identity of conclusion, is the secret of sympathy." However that may be, the

most orthodox as well as the most heterodox of modern thinkers agree that the clear statement of a problem is the first and most important step towards its solution.

Acting on that basis, and holding with Bacon that "Who questioneth much, shall learn much and content much," the author has endeavored in these pages to help people to think for themselves, by formulating their problems for them in the simplest possible language. He believes that this will do more than almost anything else could, to help them solve these problems. Man has been called "inarticulate," and with some reason; but the cause is not far to seek. It lies in the fact that man does not think clearly as a rule, even when he thinks at all. If his thoughts were clear cut and to the point, he could always express them in words.

It is, therefore, of great consequence that those who are sincerely anxious to unriddle the enigmas that surround them, should be helped to formulate the various questions they wish to answer. If they once grasp the full purport of a question, they will be well on the track of its solution. For such honest, fearless minds this book is in large part designed.

But its usefulness should not end there. Two other classes should gain from its perusal. There are those who are satisfied that they already possess the truth, the whole truth, and nothing but the truth. Perhaps they find occasionally some difficulty in putting the truth they possess into appropriate language. It is a common difficulty. Practice makes perfect, however, and if they will answer lucidly all the questions suggested for their consideration in these pages, they will inevitably acquire greater facility in the art of concise statement and clear definition than they have ever known before. In other words, their thought will become more intelligible and homogeneous.

The third and last class into whose hands are confided the destinies of this little book, might perhaps be described as the homo-vegetable kingdom, as it consists of those who are either unaware that life presents any problems, or, having at some time realized the existence of one or more problems, came to the conclusion that they could not be solved, and thereupon promptly decided to think no more.

Neither division of this "kingdom" should be regarded as hopelessly irreclaimable. All that

the first often need is to have their attention called to a problem in order to stir them to an attempt at its solution. Their condition is due, either to lack of opportunity, or to lack of interest when the opportunity presented itself. The second sometimes need to be galvanized into manhood through suffering; but their innate though suppressed desire for knowledge is a factor in their lives which refuses to be ignored for long, and it is therefore hoped that this book of *Life's Questions* may succeed in exciting in many of them an unaccustomed but much to be desired mental acquisitiveness.

To lay claim to universal usefulness in the nineteenth century may seem a rather hackneyed proceeding. Some excuse for doing so may be granted, perhaps, in this instance, because the author asks questions only, does not even suggest solutions, and merely aims at the evocation of thought in others. He offers no panacea for all evils, still less a new revelation; but, taking his stand on the old and entirely credible statement, *Seek and ye shall find*, submits *Life's Questions* for the consideration of people of all ages, races, classes, and religions.

ERNEST TEMPLE.

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PART I.

INTRODUCTORY.

NOTE.

The questions are asked in the first or third person according to the nature of the question, the aim being in each case to make them as comprehensible as possible.

The reader is requested to imagine that immediately following every note of interrogation in this book stand these further questions: *If not, why not? If so, why?*

CHAPTER I.

DEFINITIONS.

What is the purpose of existence upon earth?

Is it that man may enjoy himself?

If so, what is the purpose of pain?

Is it to gather wealth, fame, etc.?

If so, who reaps the benefit?

Is it to learn something?

If so, what?

Is it to gain experience of life on earth?

If so, can this be done in one life?

Is it to prepare one for Heaven?

If so, why should this be necessary?

What is my object in life?

Is it to gain money?

Is it to gain fame?

Is it to gain power?

Is it to gain knowledge?

Is it to benefit others?

Is it to be happy?

Is it to perform my duty?

Is it to insure my going to Heaven?

Upon what must depend my answer to the last question?

Upon what I am in fact?

Upon how long I have to live?

Upon whether I am married or single?

Upon my natural abilities?

Upon whether there is or is not a future life?

Upon the existence of God?

Upon the nature and purpose of the Universe?

Can I know anything? And if so, how?

Can my mind grasp the whole of Truth?

Can my mind grasp some aspects of Truth?

Do I learn by accretion from without?

Do I learn by evolution from within?

Does the "without" evoke the "within"?

Do I learn both from within and without?

Does the amount I learn from a book depend entirely upon the book or partly upon myself?

Does the amount that I learn from nature or from men and women depend entirely upon them or partly upon myself?

If what I learn from any source is partly due to myself, what is it in myself that supplies this factor in the acquirement of knowledge?

What is Religion ?

Is religion a process of union with God?

Is it a process of union as between men ?

Is it a process of union as between man's higher and lower nature ?

Does it consist of a certain number of beliefs ?

Should religion in any way affect one's daily actions?

Is religion the same as theology ?

Is religion concerned with spiritual matters only, or is it concerned with physical and mental phenomena as well ?

Is there any connection between religion and politics ?

Is religion in any way opposed to science or philosophy ?

What is Science?

Is it knowledge?

Is it a process of collecting facts?

Is it a classification of facts?

Is it a promulgation of hypotheses?

Is it concerned with physical facts only?

Is it concerned with facts of every sort?

Are the methods of science opposed to the methods of religion?

Are the conclusions of science opposed to the conclusions of religion?

Should science and religion be in any way opposed to each other?

What is Philosophy ?

Is it a love of truth ?

Why are there not more philosophers?

Is philosophy a study of how to attain proof?

Is it the presentation of such truths as have already been attained?

Can philosophy be defined as the intellectual interpretation of physical phenomena and of spiritual noumena?

To what extent is it true, if at all, that religion, science, and philosophy are means of expressing the one and indivisible truth in three different sets of terms?

What constitutes an "authority"?

Does authority spring from fear?

Does it spring from love?

Does it spring from respect?

Does authority depend upon the individual who recognizes it?

Does authority depend upon the opinion of the majority?

Does it depend upon man's desire to avoid individual responsibility?

To what extent should authority be recognized in matters of doctrine or of fact?

Should we accept the verdict of book or of person when the verdict is opposed to our reason?

If not, should we set up our reason as the highest authority known to us?

If we should accept such a verdict blindly, what is it in us which recognized the authority in the first place, and should the same faculty be employed to test each succeeding decision of that authority?

Should authority be accepted where principles are involved?

Should authority be accepted where research is concerned?

Should the decision of an authority be accepted as a statement of fact or as a temporary hypothesis?

What, if anything, is “impossible”?

Is the possible limited by man's power of belief?

Is anything impossible merely because it is beyond human experience?

Is the impossible that which is not understood?

Can anything be considered impossible?

Is a contradiction in terms—such as that black is white, or that an invariable law has been set aside—a definition of the impossible?

PART II.

MAN AND THE UNIVERSE.

NOTE.

The questions are asked in the first or third person according to the nature of the question, the aim being in each case to make them as comprehensible as possible.

The reader is requested to imagine that immediately following every note of interrogation in this book stand these further questions: *If not, why not? If so, why?*

CHAPTER I.

UNIVERSALS.

Does God exist?

Can I prove His existence?

Must I use physical, mental, moral,
or spiritual means in order to do so?

Can I prove His non-existence?

Must I postulate His existence in
order to account for known facts?

Will anything else account for
them?

Who and where is God ?

Is He unknown, unknowable,
known, or knowable?

Is He a person?

Has He human attributes and qualities?

Is He finite or infinite?

Is He situated in some part of
space?

If so, where? If not, how can He
exist at all?

Where is God not present?

Is He eternal?

Is He omnipotent?

Is He omniscient?

Can He be described in terms of
human knowledge?

What, if any, is God's relation to man?

Can the infinite be related to the finite?

Is there anything infinite in man?

Did God create man? If so, out of what?

Did man evolve from Deity? If so, why is he not wholly divine now?

Is there any part of God present in man?

If so, does God cease to be limitless thereby?

In what sense, if in any, does man partake of the divine nature?

Is man's relation to God of a fixed or varying character?

What and where is the "Devil"?

Was he created by God?

Was he always evil or was he originally good?

Has he existed throughout all time and will he exist for ever?

Is the "Devil" a person or an impersonal force?

Is the "Devil" all-pervading or situated in some spot in space?

Is there any "Devil" outside of man himself?

What is “Nature”?

Is Nature wholly material?

Is the mind a part of Nature?

Is Spirit superior to or separate from Nature?

Have the limits of Nature yet been discovered?

Is Nature infinite or finite?

Can anything be said to be “beyond nature”?

Are the laws of Nature imposed upon it, or are they innate in it?

What is the difference, if any, between natural and divine law?

Is Nature moral, immoral, or un-intelligent?

What was the origin of Nature?

When, if ever, did Nature first come into existence?

As it exists to-day, is it the result of growth or of creation?

If it were the result of creation, out of what was it created, and what was the origin of its Creator?

If it be the result of growth, from what did it grow, and what was the origin of that source?

Are there or are there not universal laws of Nature?

Upon what must the answer to this depend? Upon the homogeneity of Nature? Upon the infinity of Nature?

Is the law of "cause and effect" universal?

Is the law of "action and reaction are equal and opposite" universal?

Is the law of "periodicity" universal?

Is the law of growth universal?

Can "Justice" be regarded as universally prevailing in Nature?

Would a universal law apply to mind as well as to matter?

Would any part of Nature—the destinies of nations, the moral nature of man, man's future state—be exceptions to the application of a universal law?

How do things grow ?

By accretion from without

By expansion from within?

By evolution?

By involution?

Do they grow continuously?

Do they grow periodically?

Is decay antagonistic to growth or
is it necessary to growth?

Will there be an end to growth?

When will that end be reached, if at all?

Is an apparent end merely a transference of activity to some other centre?

Is everlasting immobility thinkable?

If there is to be an end to growth, what is the ultimate state to be reached, and what will follow the cessation of growth?

If there is to be no end to growth, what is its purpose?

Is man separate from his fellows?

Can he isolate his body?

Is the air which he breathes permeated with the exhalations of others?

Does the matter (the lives, microbes, etc.,) of which his body is composed pass into the bodies of others, and *vice versa*?

Does his conduct affect others?

Do his thoughts affect others?
(See pp. 51, 52.)

Does his success or failure in life affect others?

Was his origin the same as that of other men?

Will his destiny be the same?

What is “Immortality” ?

Does it mean infinite existence?

Can infinity be limited?

Can infinity have a beginning?

Does “immortality” mean endless existence in the future only?

Does it mean endless existence in the past?

Can anything cease to exist in essence?

Does the destruction of a form involve the destruction of that of which the form consists?

CHAPTER II.

PARTICULARS.

What am “I”?

Am I my desires?

Am I my thoughts?

A body? A mind? A soul? A spirit?

A combination of these?

A unit being with a separate individuality?

A temporary manifestation of a universal principle without separate individuality?

An animal? A god?

What is “Matter”?

Upon what does a knowledge of matter depend?

Upon the senses? Upon the mind?

Do we know anything of matter except as a name for states of our own consciousness? If so, what?

Would matter be non-existent apart from our consciousness of it?

Is matter “dead,” or has it life and consciousness?

To what extent, if any, are matter and mind separable?

Have we yet discovered the ultimate tenuity or the ultimate density of matter?

What is "Mind" ?

Is it the same as reason, as imagination, as memory, as sentiment, as intuition, as the soul?

Does it create? Does it reflect?

To what extent can mental conclusions be relied upon?

Are they probabilities or certainties?

What gives certainty?

To what extent does the mind affect the body? To what extent does the body affect the mind?

Can the mind function apart from the brain?

What are “Sensations”?

Can they be felt apart from the body?

Can they be felt apart from the mind?

Would they have any existence apart from either?

How account for the fact that a given cause will produce different physical and mental sensations in different people?

What is the fundamental difference between the sensations known as color, sound, smell, taste, touch?

Are there inaudible sounds, imperceptible colors, etc.?

Are there or are there not any powers or faculties latent in man which need development?

Are man's mental faculties fully developed?

Are man's intuition, imagination, and conscience fully developed?

Do dreams reveal the existence of latent faculties—such as interior sight, hearing, etc.—which might be cultivated?

Do the phenomena of hypnotism or mesmerism reveal the existence of such faculties?

Can a faculty be possessed by one person only, or does the possession of some faculty by one person imply its possession by all, to a greater or less degree?

How account for the common belief in the possibility of premonition during sleep?

Is this a mere superstition? What is a superstition?

Are there authentic cases of such premonition on record?

Is premonition, if there be such a thing, of supernatural origin?

Can it be accounted for by postulating the existence of a sixth sense?

Is it reasonable to suppose that some part of the mind is freer during sleep than during the waking state?

Can the inactivity of the mind during sleep in some way liberate the "soul"?

What is the difference between an animal and a man?

Is there always a difference?

Do animals possess souls?

Do they reason, remember, reflect, hope, aspire?

Are they capable of self-analysis, of introspection?

Are men invariably capable of these mental processes?

How did I become what I am?

Is my existence the result of chance or the result of law?

Am I the product of evolution or of special creation?

Is my body the result of evolution?

Am "I" the result of evolution?

Did I exist before the birth of this body?

If so, where? If not, does my existence depend upon the existence of my body?

Can an imperfect man become perfect or must he forever remain imperfect?

Is absolute perfection possible, or must any point of attainable perfection be relative to and limited by this earth's present possibilities?

What is the object of the universe?
Is growth a universal law in nature?
Is growth terminated by death?

Can a man become perfect in one life?

If a man can become perfect after death only, is his perfection of any value to the world?

Is the greatest of sinners destined to become perfect ultimately?

Is it only the destiny of races yet unborn to become perfect?

Is it the destiny of man to retrogress after attaining a certain stage of development?

What is "Heredity" ?

Is it the transmission of physical characteristics from parents to children?

If so, to what extent do these characteristics influence us?

Is it the transmission of mental and moral characteristics from parents to children?

If so, are we in any way responsible for being what we are?

Is it a moral law?

If so, is it just that we should have to suffer for the sins of our ancestors?

Can we modify or overcome our hereditary tendencies?

What will become of me when my body disintegrates—when it dies?

Shall I disintegrate with my body?

Shall I lose my consciousness of “I”?

If so, shall I lose it temporarily or permanently?

If not, shall I enter into a state of happiness or of misery?

Will the state I enter be everlasting and unchanging, or will it be transitory and changeable?

If I am to continue to develop, to evolve, in the after-death state, will it be in a spiritual state or place? Shall I have to return to this earth? Shall I pass on to some other planet?

Upon what will my happiness or misery hereafter depend—supposing I survive the death of my body?

Upon what does my happiness or misery depend now?

Will my future state depend upon the decrees of God?

Will it depend upon natural law, such as the law of readjustment?

Shall I reap what I have sown?

Will it depend upon my past acts, or upon my past thoughts, or upon both?

Will it depend upon my motives or upon results?

What and where is "Heaven"?

Is Heaven a place or a state of consciousness?

If it be a place, where is it situated?

If it be a state of consciousness, can consciousness be conceived as existing apart from substance?

Is Heaven a state of bliss in which we reap the reward of past virtue?

Is it a state in which past experience is assimilated?

Is it everlasting? Is it transient?

Do we meet our friends in Heaven?

If our friends are not with us, do we miss them?

Do we take our impurities with us to Heaven? If so, how can we be happy there and how can it be a spiritual state? If not, how do we get rid of them?

Can we experience "Heaven" during life on earth?

What and where is “Hell”?

Is Hell a locality?

Can we be in Hell during our life on earth?

Is there an everlasting Hell hereafter?

What sins merit that punishment?

What, if anything, can plunge us into Hell during life?

What, if anything, can plunge us into Hell after death?

Will death separate us from those we love?

To what extent does bodily separation from them now imply actual separation?

Shall we be conscious of their earthly doings, supposing we die first?

Shall we be conscious of their sufferings, if they be in Hell?

Shall we know their real natures, or shall we know them as they appeared to us on earth?

Does love originate with the soul, mind, or body?

Would the unselfishness of the love affect its binding power?

Is earth the only man-bearing globe?

Is consciousness confined to this earth?

Could "man" exist in an atmosphere which would immediately prove fatal to the human body?

Is it reasonable to suppose that "man" could exist in a body adapted to a different environment, and perhaps unlike the human body of this earth?

Can we do more than speculate on this subject?

Is it safe to reason from analogy?

Whence do thoughts originate?

Have all thoughts the same origin?

Do thoughts of hunger originate in the brain?

Do thoughts of hope, of aspiration, of admiration for abstract virtues, qualities, etc., originate in the brain?

Are all thoughts the result of physical sensations?

Do the thoughts of other people affect us?

To what extent, if at all, do the thoughts of the world's great thinkers, living or dead, affect us? And how do they affect us?

What, if any, is the effect of thought?

Is thought a force?

If so, in and through what sort of matter does this force act?

Are the activities of thought governed by natural laws?

If so, are they the same laws that govern the activities of magnetism, electricity, etc.?

Does thought produce any effect upon the ether?

Does the thought of some object create an image of that object in the mind?

If so, is this image in any way substantial or permanent?

Do one's thoughts affect one's body?

To what extent, if at all, do our thoughts affect others?

Indirectly, by way of resulting actions, and so by example?

Directly, by way of some medium, such as the ether?

Could our thoughts affect anyone, whether personally known to us or not?

Could our thoughts affect those whose line of thought is different to our own?

Could an evil thought affect a pure mind?

Are most people's thoughts sufficiently alive to produce any effect upon anything?

Upon what would depend the extent to which our thoughts would affect others?

Upon the distance between us?

Upon the relationship existing between us?

Upon the clearness and intensity of our own thought?

Upon the receptivity of others to thoughts in general or to thoughts in particular?

Upon the motive prompting the thought?

Upon the positive or negative quality of the mind in question?

Upon the existence of similar thoughts in the minds of others?

Is man a free agent ?

If God is omniscient and knows in advance all that is to happen, were man's thoughts and actions predestined from all eternity?

If the law of cause and effect is universal in its application, did the causes of man's thoughts and actions of to-day exist yesterday, and did the causes of those causes exist endlessly in the past?

If man is not a free agent, how is progress possible?

Is man partially free and partially bound?

If limited in his freedom to any extent, by what is he limited?

PART III.

ETHICS.

NOTE.

The questions are asked in the first or third person according to the nature of the question, the aim being in each case to make them as comprehensible as possible.

The reader is requested to imagine that immediately following every note of interrogation in this book stand these further questions: *If not, why not? If so, why?*

CHAPTER I.

PRINCIPLES.

What are “moral laws”?

Are they natural and irrevocable?

Are they divine? Are they innate in the world of thought and action?

Are they arbitrary and changeable?

What is the difference between the statement that “action and reaction are equal and opposite” and the statement that “whatsoever a man soweth, that shall he also reap”?

Is it true that “whatsoever a man soweth, that shall he also reap”?

Is it true that whatsoever a man reapeth, that hath he also sown?

To what extent, if at all, can these be regarded as moral laws?

To what extent, if at all, do we benefit by obeying the moral laws?

What, if any, is the essential difference between the moral laws and the laws of physical health?

Do we benefit by acting in conformity with the physical laws, such as the laws of health?

Do we benefit immediately or do we only benefit hereafter by obeying the laws of health?

Do we benefit or do only our progeny benefit by our obeying the laws of health?

If it be true that we benefit by obeying the moral laws, how account for a common belief that "the liar gains in a day what the soothfast strives for late"?

Can a man injure himself without injuring others?

If a man becomes a cripple or insane is it a loss to himself only? Is it a loss to his family? Is it a loss to the world?

If it be true that a man injures himself by lying, or by violating any of the moral laws, can he do so without injuring others?

Is a man justified in saying—"I know it is wrong to do this, but it won't hurt anyone but myself, and I will take the consequences"?

What is "evil"?

Is there such a thing as an unmixed and absolute evil?

Is evil a specific thing in itself, or is it the misuse of something not in itself evil?

Do evil actions ever produce good results?

Do good actions ever produce evil results?

Can evil be transformed into good, or must it be exterminated before good can take its place?

What was the origin of evil?

Was it created by God?

If so, how could evil come out of anything wholly good?

Was it created by the Devil?

If so, who created the Devil?

Was it created by man?

If so, when?

Was it the natural and inevitable outcome of evolution?

If so, will the power of evil continually increase?

What is the origin of evil to-day?

What is "good" ?

Is "good" that which gives pleasure?

Is "good" that which gives knowledge?

Is "good" that which gives contentment?

Is "good" that which pleases God?

Is "good" that which helps forward evolution?

What was the origin of “good”?

Can “good” be thought of without some knowledge of evil?

If so, with what would one compare “good”?

If not, does the existence of “good” imply the existence of “evil”?

Did God create “good”?

If so, did He create “good” before or after “evil” came into existence?

Was “good” the result of evolution?

If so, was “good” already contained in that from which it sprang? And what was the origin of its source?

[The terms of most questions concerning good and evil can be changed with advantage. The first of the above series, for instance, “Can ‘good’ be thought of without some knowledge of ‘evil’?” can also read “Can ‘evil’ be thought of without some knowledge of ‘good’?”]

What is an "ideal"?

Has it an actual existence in the world of thought as a perfect type?

Is it the creation of each individual?

As we change our ideal, do we change it? Does it change in itself? Does our view of it change while it remains the same?

Is it correct to speak of a "low ideal"?

Why is it said that no two people have exactly the same ideal?

Is it because each creates his own ideal?

Is it because they see the ever-existing ideal type differently?

Is it because they fail to define their ideal correctly?

Is it due to differences in physical heredity?

Is it due to innate mental differences, and if so, what was the origin of these mental differences?

Have all people ideals?

What, if any, is the use of an ideal?

Should it stand to us as a goal to be reached?

Is it any good to see the goal if no effort be made to reach it?

Is an ideal an incentive to right thought and action or is it a deterrent from wrong thought and action?

Does an ideal give us happiness or does it make us miserable?

Is it unpractical to have ideals?

Can a man accomplish anything without ideals?

To what extent, if at all, should we strive to make the ideal the real?

Should we endeavor to give immediate and full effect to our ideals?

Should we strive to give gradual effect to our ideals?

Should we leave the ideals as ideals, and continue to think and act regardless of them, "taking the world as we find it"?

Should we give expression to our ideals in words, for our own benefit and for the benefit of others, while admitting the impossibility of practising what we preach?

How can we best make the ideal the real?

By constantly speaking of it as the ideal?

By constantly thinking of it as the ideal?

By drawing up a plan of action to be persistently followed in the future?

By striving to think, speak, and act in an ideal way in each moment?

By uniting with others in order to provide a suitable environment in which the ideal may be made the real?

By selecting convenient opportunities for putting our ideal into effect?

Should we pray to God, and if so, for what?

What is the difference between prayer and the formulation of a desire in the mind?

Is prayer always a supplication for a specific object or is it an aspiration towards an ideal?

Should we depend upon God to give us what we desire? Should we depend upon our own exertions? Should we rely upon fate?

Should we pray for the defeat of our enemies? For our personal profit, irrespective of the results to others? For the happiness or longevity of our friends, regardless of their being or not being benefited by happiness or longevity? For the good of our country at the expense of other countries?

To what extent can we hope to obtain what we desire?

Does this depend upon the will of God?

Does this depend upon our surroundings—upon the “limitations of nature”?

Does this depend upon the intensity of our desire and upon the strength of our will?

To what extent is it true, if at all, that “a man obtaineth his heart’s desire if it take him ten thousand years”?

To what extent is it true, if at all, that, ninety-nine times out of a hundred, when he finally obtains it, he wishes that he had not?

Is it wise to be contented with one's lot?

Does contentment involve lack of effort?

Is a contented man generally lazy?

If we are content with things as they are, why should we try to improve them?

Is it possible to be at once discontented and happy?

Is it possible to be optimistic in regard to the present and pessimistic in regard to the future?

Is it true that things as they are, in each moment, are absolutely for the best, but that the next moment depends upon our use of the immediate present?

What is "happiness"?

Can we be miserable amid agreeable surroundings?

Can we be miserable when with our closest friends?

Can we be happy in spite of disagreeable surroundings?

Can we be happy in spite of the presence of persons who are disagreeable to us?

Will agreeable sensations always give us mental happiness?

Can wealth, power, or fame insure happiness?

What is “love” ?

Is it an emotion?

Is it a state of the mind?

Does it affect the heart or does it arise in or through the heart?

Is it a desire to benefit another?

Is it a desire to be benefited by another?

Is it a desire to give?

Is it a desire to obtain?

In what respects, if at all, does love differ from friendship?

What is the fundamental difference, if any, between the love a father bears his child and that which he bears for his wife?

Is the difference one of degree, one of kind, or one of expression?

Is love a pleasurable or a painful sensation?

What are "habits" ?

Are they innate in us?

Are they the result of physical heredity?

Are they created in us by God?

Do they develop in us subsequently to birth?

Are bad habits the result of wrong action?

Are bad habits the result of wrong thought?

Are there mental habits as well as physical?

If so, in what respects do these differ, if at all?

Do habits result from the constant repetition of thought or act?

Are they periodically or continuously active?

How can one cure oneself of a bad habit ?

By getting someone to remind one of it?

By punishing oneself whenever one succumbs to it?

By immediately stopping its physical expression?

By trying to discover its root in one's nature and by dealing with the cause rather than with the effect?

By trying to discover the times when it cyclically reappears—if its occurrence be periodical—and by taking steps to forestall it?

By trying to replace a bad habit with one of an opposite nature?

What is "toleration"?

Is it indifference to evil?

Is it a deliberate ignoring of evil?

Is it an impersonal acceptance of evil's existence?

Does it involve lack of conviction?

Is it a recognition that, while entertaining deep convictions oneself, respect is due to others who may entertain equally deep though entirely different convictions?

Does tolerance depend upon a belief that no one sees the whole truth, but that all see some aspects of truth?

Does tolerance depend upon a belief that God allows error to exist in order to test and purify humanity as a whole?

What is a “duty” ?

Is it a debt?

If so, how did we incur the debt?

Is it a debt due to God?

Is it a debt we owe others?

If so, to whom do we owe anything?

Is it a debt due oneself?

If so, what part of oneself?

How can we best determine what is our duty?

By consulting other people about it?

By deciding what we should prefer to be our duty?

Can we now decide what will be our duty in the future?

Should we try to avoid performing the duties of other people, or should we try to do their duties for them?

If we should avoid the duties of other people, should we do this in act or in thought?

If we should try to do their duties for them, should we get them to do our own duties for us?

Should we fulfil all natural duties, even though insignificant, before assuming larger responsibilities, or should we postpone the performance of the smaller duties in view of the greater?

CHAPTER II.

INSTANCES.

What special duties, if any, does a man owe his wife ?

Should he provide her with comforts as well as with the necessities of life?

Should he seek to let her have her own way in all things?

Should he seek to get his own way in all things?

Should he seek to let her give him his own way in all things?

Should he be faithful to her in the event that she is not faithful to him?

Should he try to give her pleasure or should he allow himself to be pleased by her?

Should he exercise his rights over her or should he be content to be granted privileges?

Should he encourage her mental, moral, and artistic development?

What special duties, if any, does a wife owe her husband?

Is it her duty to entertain him at any time he may desire, in any way he may desire?

Is it her duty to control him in as many ways as possible as frequently as possible?

Should she, as far as possible, look after his creature comforts?

Should she represent to him the physical or spiritual side of his life?

Should she try to meet him on all sides of his nature?

Should she try to inspire and encourage him or should she expect him to inspire and encourage her?

Is it sufficient for her to be his wife or should she attempt to be his friend and comrade as well?

What special duties, if any, do parents owe their children ?

Is it the duty of parents to try to make their children as much like themselves as possible?

Should parents be careful to train their children to think exactly as they think?

Should they leave their children to educate themselves?

Should they try to educate their children to educate themselves?

Should they try to call forth all the faculties latent in their children, guiding them in the use of those faculties?

Should parents provide for their children, and up to what age?

What special duties, if any, do children owe their parents?

Do they owe them respect as parents, even though they consider them unworthy of respect as persons?

Should children obey their parents, and if so, up to what age?

Is the duty of obedience dependent upon age? If not, upon what does it depend?

Should children conform to the religious and political opinions of their parents?

At what age, if at any, may children properly regard themselves as independent?

Should children try to provide for their parents in their old age, if that be necessary?

What is “friendship” ?

Does friendship depend upon mutual self-interest?

Does it depend upon mutual understanding?

Does it depend upon mutual sympathy?

Does it imply agreement upon all matters of opinion?

Should religious, philosophical, or political differences be a barrier to friendship?

Why do such differences frequently destroy friendships?

What is the test of friendship?

Can we be sure of our friends until we need them?

Can we be sure of our friends until we have amicably differed from them?

What special duties, if any, do we owe our friends ?

Should there be any difference between our treatment of our friends and our treatment of all persons not inimical to us?

Should we regard all men as our friends, even those who consider themselves our enemies?

If we are trusted by our friends, do we owe them a special debt of loyalty and candor?

Should we defend our friends from unjust accusations with more vehemence than we should defend other persons under similar circumstances?

Should we sacrifice ourselves for the sake of our friends?

Do we owe our friends protection, assistance, support, encouragement, sympathy ?

What special duties, if any, do we owe our country ?

Does it follow that birth in a country implies indebtedness to that country ?

If so, when did we incur the debt ?

Do we owe it to our country to respect its laws ?

If so, should we respect laws which we consider unjust and injurious ?

Do we owe it to our country to defend it against the attacks of other nations ?

If so, are we also bound to support its attacks upon other nations ?

Should one's duty to one's country take precedence of one's duty to one's wife and family, to one's friends, to one's ideals of justice and of right ?

What is a "lie" ?

Is the unintentional deception of another a "lie" ?

Is a "lie" the deliberate deception of another ?

Is it deception by means of words ?

Is it deception by means of deeds ?

Is an untrue statement, known by all concerned to be untrue, a "lie" ?

Is an action, intended to deceive, and thus understood by others, a "lie" ?

If a "lie" be the deliberate deception of another, is it possible for silence and inaction to be equivalent to a "lie" ?

If we consciously allow others to obtain a wrong impression from our truthful words, are we "lying" by so doing ?

Is it wrong to lie ?

Is it wrong because the majority of people say they believe it to be wrong?

Is it wrong because it is said to be wrong in the Bible?

Is it wrong because all great sages and philosophers have agreed that it is wrong?

Is a lie a violation of some moral law?

Does a lie tend to interfere with man's evolution and with his attainment of truth?

Does a lie introduce confusion and discord into social relationships?

Does a lie tend to blind both parties to the truth in other directions than that immediately affected?

How account for the fact that people will never admit they are liars?

Should we invariably speak the truth ?

Does anyone speak the truth ?

Is it sufficient to try to speak the truth ?

Should we in all circumstances try to speak the truth ?

Should we be justified in lying in order to save a friend's reputation ?

Should we be justified in lying in order to save the lives of others ?

Should we be justified in lying in order to save our country ?

Is it ever absolutely necessary to lie, or does it merely appear expedient to do so at times ?

Should principle be surrendered to expediency ?

Is there any fundamental distinction between a lie which injures others and a lie which appears to injure no one ?

What is "hatred"?

Is "hatred" the opposite of love?

Is it a state of mind?

Is it a state of the emotions?

Is it a condition of the body?

Does any one of the above produce the rest, and if so, which?

Do they arise simultaneously?

What truth is there in the statement that "Hatred is the child of fear"?

Does hatred imply a desire to injure another?

Does hatred imply a desire to break off all connection with another?

Is it wrong to hate?

Is it wrong because the majority of people say they believe it to be wrong? Because it is said to be wrong in the Bible? Because all great sages and philosophers have agreed that it is wrong? Because it violates some moral law?

Does hatred tend to interfere with man's evolution and with the attainment of his ultimate state?

Does hatred introduce confusion and discord into social relationships?

Does a thought of hatred injure the person against whom it is directed?

Does a thought of hatred injure the one with whom it originates?

Is hatred a separative force?

Is it a disruptive force?

Are such forces invariably destructive?

Is it always wrong to hate?

Is it wrong to hate one's enemies?

Is it wrong to hate the enemies of
one's country?

Is it wrong to hate evil?

Is it wrong to hate evil-doers?

Is it wrong to hate oneself?

Does hatred defeat its own end, or does it produce the results desired?

If hatred be a desire to injure another, does it injure that other more than it injures oneself?

If hatred be a desire to sever all connection with another, can it produce the opposite effect and bind us to that other?

If our hatred for another be known, does it in the end provoke sympathy for us or for that other, on the part of our friends and acquaintances?

If hatred be a disruptive, separative or other force, does it react on its own centre and source?

How should we, if at all, overcome hatred in ourselves?

By prayer? If so, what should we pray for?

By trying to arouse a feeling of love in our hearts for the persons we hate? If so, and if they be evil, should we love evil?

By simply dismissing from our minds all thought of the persons concerned? If so, will this remove the hatred whenever we are obliged to meet them or think of them?

By trying to see their good qualities and then arousing a love for those qualities? If so, should we thereby blind ourselves to their evil qualities?

By recognizing that good and evil exist in all men, and accepting the object of our hatred on that basis? If so, should we become indifferent to evil?

How should we meet hatred of ourselves in others?

By an attitude of indifference to their hatred?

By trying to destroy their power to injure us and ours?

By trying to make them love us?

By trying to overcome their hatred by kindness?

By avoiding them and avoiding all action in regard to them?

[NOTE.—Questions similar to those asked in connection with hatred and lying can be asked in regard to all the vices.]

How do “temptations” originate?

Are they inflicted upon us by the Devil?

Are they the work of God?

Do they arise from events, persons, surroundings?

Do they arise from within ourselves?

Is a temptation to one invariably a temptation to another?

How can we best resist some particular temptation?

By constantly thinking about it, with fear and trembling?

By means of prayer?

By trying to avoid the persons or surroundings connected with that temptation?

By trying to understand its point of attack in ourselves and mastering that?

By ceasing to think about it one way or the other, while fixing the mind upon some abstract ideal?

By occupying the mind with some worldly but innocent subject?

Which of the natural faculties I possess should I try to cultivate?

Should I cultivate my musical, artistic, literary, linguistic faculties?

Should I cultivate my will, my intellect, my imagination, my power of concentration, my moral nature?

To what extent, if any, should I cultivate my bodily powers?

Should I cultivate faculties which I cannot use socially or in business or in my own family?

Should we or should we not cultivate self-reliance?

Would not the development of self-reliance make a man obstinate and self-opinionated?

Would not its development emphasize his sense of separateness from his fellows?

Can a man walk if he is without self-reliance?

If one man depends upon another for guidance in matters of belief or opinion, has he a right to call such beliefs and opinions "his"?

Is he not obliged to exercise incipient self-reliance in order to decide whose opinions and beliefs he will adopt?

Should he not exercise the same faculty of discrimination in regard to everything coming from that or any other source?

How can we best discover our own virtues?

By listening to the praise of our friends?

By listening to the praise of our enemies?

By comparing our actions to the actions of others?

By comparing our actions to our own ideal of action?

By judging the effect of our actions upon others?

How can we best develop our virtues ?

By thinking about them?

By talking about them?

By seeking to give our better sentiments expression in deeds?

By ignoring our virtues while aspiring towards our ideal?

By reading ennobling books?

By associating with people more virtuous than we are and trying to imitate them?

By associating with people less virtuous than we are and trying to help them?

How can we best discover our own faults?

By studying the faults of other people?

By asking someone to point out our faults to us?

By studying history and seeing if we repeat the errors of the past?

By watching our own thoughts and acts and by analyzing our own motives?

By comparing ourselves to some ideal type?

By postulating that all our suffering is due to error and then seeking to discover the particular error that causes the particular suffering?

How can we best correct our own faults?

By watching our actions?

By watching our thoughts?

By trying to suppress the performance of wrong acts?

By trying to suppress our wrong thoughts?

By trying to check the evil?

By trying to exterminate the evil?

By trying to develop our good qualities and to strengthen our good desires, leaving the faults to die of inaction?

How can we cultivate the mind?

By reading as many books as possible?

By being able to talk about as many books as possible?

By understanding as many books as possible?

By thinking as much and as clearly as possible?

By associating with cultivated people?

By thoroughly mastering some one subject?

By gaining a knowledge of many subjects?

By applying universal laws to particular instances?

By studying men and events?

By studying the phenomena of nature?

By constant mental analysis? By constant synthesis?

How can we strengthen the will?

By exercising it?

By desiring as many things as frequently as possible?

By desiring one thing intensely and continuously?

By forcing ourselves to do disagreeable things?

By trying to gain control over others through the power of our own will?

By using the will in the performance of all our natural duties?

Should we try to cultivate sympathy for others?

Should we leave our sympathies free to express themselves naturally and without guidance?

If we find ourselves devoid of sympathy for suffering, should we try to arouse our sympathy?

Should we try to sympathize with evil?

Should we try to sympathize with good only?

Should we try to sympathize with well-meant proceedings of which we disapprove?

Should one try to cultivate gentle manners ?

If such manners are not natural to one, would it not be degrading to affect them?

What is the meaning of the word "gentle-man" ?

Are manners empty forms?

Are they the natural expression of sincere sentiments?

Were they at any time in the past, or should they become in the future, the expression of sincere sentiments?

Should one try to cultivate the manners first and the sentiments afterwards? Should one strive to arouse the sentiments first and leave their expression to take care of itself? Should one try to cultivate both sentiment and expression simultaneously?

Is it possible for a man to be a gentleman—or for a woman to be a gentlewoman—in spite of lowly birth and of poor education?

To what extent, if at all, should we try to influence others for their good?

Should we try to prevent their doing wrong?

If so, would their desire to do wrong be removed thereby?

Should we try to dominate their minds?

If so, could that dominion be permanent?

Should we endeavor to influence others to be true to our ideal of right?

Should we endeavor to influence others to be true to their own ideals of right?

Should the conventionalities of the world be respected?

Should one defy convention and custom?

To what extent are conventionalities based upon reason?

To what extent is custom the result of accumulated experience?

To what extent should one submit to social usages of which one disapproves, if at all?

Should one's action in this matter be based upon principle or upon preference?

What have I learned from this book?

That “Where ignorance is bliss, ’t is folly to be wise”?

That “Who questioneth much, shall learn much and content much”?

To which of the three classes of readers, referred to in the Preface, did I belong when I began to consider *Life's Questions*?

To which class do I belong now?

To which class do my particular friends belong? And to which of them should I recommend this book?



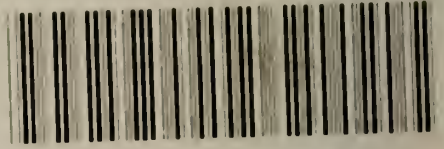
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